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Must Remain in
Transcription Room

M2097

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New York

Group II

Mr. Nyland: So again, many people. Should I assume that some of you have lost their curiosity and that gradually you come here for a little different purpose? If you go for yourself to, in retrospect the motivations why you come, could you define it? I mean: clearly, perhaps based on previous meetings, or perhaps based on the necessity of trying to solve certain questions. Whichever way it is, by this time you understand ~~it,~~ that we do talk about things that are serious, not heavy, but really things that are important, and that it is necessary in your life to spend time on important things; that perhaps you feel that if it is too superficial, that there should be some kind of a change and that the curiosity goes over into much more of a wish to find out what to do for yourself so that then at the end of the meeting I hope many of you could go home with an idea of what

we have talked about and perhaps different kind of subject or aspect, that there may have been something in you that has struck home or that has touched you with which then you can live with for a little while, at least that you won't forget it too easily. Out of that something else can be born, but you have to start by that kind of desire, wanting to look for something that you hope you might find, and if there is anything in that direction that looks as if it may be useful, that it can give you a desire for the further steps. Because this kind of Work is, of course, based on a gradual change in oneself, but such a change will not take place unless you Work for it. And you cannot expect to reach ~~such~~ a state of understanding or even sufficient of understanding overnight, and you have to Work very hard. You have to understand that the purpose for talking about this is that ordinary life usually does not give enough answers to the questions of your inner life. And although there is much written and said and talked about, and maybe you're very studious and know a great deal about philosophies and religions and so forth, that many times the direct application in your own life is not so easily found, and even if it is there and you feel it, or maybe you have a hunch that there is something of that kind in existence, it may be very difficult to unravel it. Many times such things are closed in a certain secret way, or not entirely clear because many people ~~lie~~ write about things that they are not clear about. And the practical application in ~~your~~ the daily life is of course something that you have to make for yourself because no one knows your own life and perhaps you yourself could learn to know it. # Let's understand this question of Objectivity with a different concept from all matters you have thought about, sought about, and even what you have done; and that we talk about the unknowable, wishing to make it known. That for that it is

necessary to realize that something quite fundamental must take place, and that Work has to be based on understanding of what should be first. For us, in this kind of Work, what has to be done first after the interest is there, is to understand that your ordinary mind is not going to help you, and that all the kind of studies and the interest that you might have had have not as yet led to a kind of a solution for yourself that you can agree with. It has helped you to live, you might say, differently, or with an accent on certain parts of your life, and we call it inner life; that is, that possible development of an essential quality; that for that it is necessary to understand how do I reach for myself a certain knowledge that will be helpful. Because if I keep on accumulating knowledge in a subjective way, that it is very seldom that there is enough information for me to be used in my daily existence, and if I don't use it and I don't Work, you must understand that you remain constantly unconscious. And you can say it is bad, and it is sad maybe, and perhaps you don't agree with it so much because maybe you are satisfied. I would ask you a question; when you come into this room how much do you like yourself? I know about your particular appearances, at least I see some of it, but what is it in you that really you appreciate as being yourself, and about which maybe you are proud; and have you asked the next question: ~~am I~~ are you entitled to that kind of pride? Because you have to become many many times much more meek than you are, and you really have to start from a realization of how, I say it, I say it intensely; how terrible you are. But you see, you can only say that ~~we are~~ word terrible when you understand that there is a difference between your ordinary life on earth and that what you might be aiming for, and without saying that it is in search of something that is more satisfactory, that the pos-

sibility of a continuation of one's life, towards more permanance, or even introducing a word like Eternity, at least it has to be something that is of much more value than you usually experience. If you're satisfied with what you are, and particularly if you're satisfied with yourself, you must not come to these meetings because you don't have the meekness that is necessary for being open to the possibility of receiving something that could be, as I say, much more important. All kind of self-love and conceit, all kind of wish to appear different from what you are in reality if you actually know that, all the ways of vanity expressed in the way (you talk and expressed in the way) you dress, what you want to be in the eyes of others and not really being quite sure that you're entitled even to that kind of a respect; you still are not in the right kind of condition to want to Work on yourself. So that when we talk, we talk about those aspects of wishing to Work on oneself and that the questions and again asked (?) those who have come regularly to Monday, to ask such questions which then might be of help to you in formulating, and may be of help when there is an answer. So that then you understand gradually that that will establish the level of the meeting. If it goes down in value, then we should not entertain any further kind of a thought about it, and I will try to stop you at such a time. When you ask your questions let them come from your ability of having done something about yourself, in the sense of Working on yourself, and to the extent of your understanding of what is meant by it; that you then can talk about your experience as a result of such Work attempts. And I hope that many who do ask questions are sincere enough to know what is meant by Work and honest enough to admit when they don't know it that maybe they can profit by listening. And then it may be to your good if, not knowing it now and having a chance of now becoming acquainted with it

when you listen well enough, that perhaps it can penetrate into you in a certain place where it may even become more and more indelible. I assume that you have tried to Work this week. I think you should have questions of that kind of a calibre, and let's hear what is the result of your week, your week of Work attempts. So, ask.

Philip: My name is Philip Perkis. I frequently spend days being very negative towards myself and other people, and in those days I can't make Work attempts because I can't be Impartial, I don't think, and I would like to know, if somewhat, if you could suggest the way to try to break them... I feel it's a pattern in my life; a way that I could try, attempt to break that pattern which I think hurts my... hurts me very much.

MR. NYLAND: That when you say very much doesn't that give you an impetus to do something, or is it knowledge you like? I often have said: why don't you Work at certain times when it is more conducive, the surroundings, when you're not in the midst of things that take you up?

Philip: I do make attempts to Work when I'm alone, and things are simpler for me.

MR. NYLAND: Then continue with that. But maybe there is more that someone else might want to say. Who is Where is our nucleus?

Robert: Mr. Nyland? I talked to Philip in a Monday meeting a number of weeks ago and at that time, Philip, we talked about this problem of yours of not knowing when to make an attempt to Work, and up until that time you spent your energy in, say, in ordinary looking at yourself and waiting because you didn't think that you were ready to Work. At that time I suggested that there really was no reason to wait and that you should try this observation that we talked about then. I would like to ask now something about that because at that time it was quite unclear how to begin Work and when. So, what has happened in-between the two con-

versations?

Philip: Well, I've done that as far as my understanding goes, I think, and...

Robert: Could you say something about that?

Philip: Well, I've continued to do the task that was given to me, I think it was almost two months ago, of reading in the morning for half an hour and then making attempting to Work. And I've tried, since you talked spoke with me, to introduce the idea of little 'I' making the observation rather than just me observing myself, and I think I'm beginning to understand what that could be. But my question tonight was more the idea that when I go into a very negative feeling about myself and about my world, that it eliminates the possibility of attempting anything, and ...

Robert: Just a moment. I think in the beginning of the meeting, Mr. Nyland emphasized this question of one's seriousness and one's taking time because Work does not come so easily and actually it is unknowable how the process of creating an 'I' is one which takes a very long time. And I think that in beginning that, that a definite answer would be that you try and Work when you want to, when you have a desire-and in a condition that is appropriate to that.

So, I would suggest leaving out completely this question of the times when you feel so much about yourself, and approach your Work at times, say, before you're into a day and all this takes place, when you are in fact much simpler and much clearer; and are only, say, getting up out of bed and putting on your clothes and doing simple activities.

MR. NYLAND: Maybe we could make it more practical if you tell us what you did today; when, in what kind of conditions, what happened?

Philip: Today I woke up and I read ALL AND EVERYTHING and I attempted to observe myself, putting the book away...

MR. NYLAND: How did you do that?

Philip: I just sat for a few minutes after I finished reading and

thought about little 'I' observing me, and then I got up very slowly and put the book on the shelf, and then I went ~~in~~ and I had to rearrange a room for some work I'm doing, and immediately I just went into a whole self-indulgence about why do I have to do this and I don't want to be doing this and I started resenting that...

MR. NYLAND: Regarding arrangement of the room? resenting ..

Philip: The fact that I had to do it and it was some work, I had to do for someone else that was causing me to rearrange the room and I resented ~~(down?)~~ then that, and I just got totally caught up in those kinds of emotions and...

MR. NYLAND: Yes, it was quite useless.

Philip: and it took my whole day, those kind of feelings...

MR. NYLAND: Really, the whole day.

Philip: Until now.

MR. NYLAND: Why didn't you think about Work during the day?

Philip: I did, but then I brushed it aside; I thought...

MR. NYLAND: What you said a little while ago, ~~and~~ that you want to be very serious.

Philip: I think I do, yes.

MR. NYLAND: Yes, but I don't think now that you do. You may say it and it is good for people to hear from * you. But not for yourself. You really don't want to Work, because if you actually wished, you would have followed Robert's suggestion all right; you would have made many attempts, what you understand by little 'I', or perhaps inquire how do I make it, or if it is there and it is observing me, what can I look for, what ~~would~~ will it give me, and of course, as soon as you get interested in something else perhaps even particularly something you don't like, then of course there is no particular reason for you to do any kind of Work. But it's amazing to me that since early morning and now, there was no thought of Work. You understand what I mean?

Philip: Yes.

MR. NYLAND: You say something but you don't live it. Have you any

sense of your own behavior?

Philip: Sometimes, I think.

MR. NYLAND: Try to see yourself without now trying to be conscious about it. Can you relax?

Philip: Right now?

MR. NYLAND: No, during the day.

Philip: I think yes.

MR. NYLAND: ~~You can~~ Do you notice many movements that are quite unnecessary?

Philip: Yes, sometimes.

MR. NYLAND: Could you see that and tell yourself those are unnecessary movements?

Philip: Yes.

MR. NYLAND: Because that will be with you during the whole day and it might help you to remind you of something else. What do you do during the day?

Philip: I do different things that I...

MR. NYLAND: Do they lend themselves to stopping once in a while?

Philip: Yes, most days it is very much like that.

MR. NYLAND: Sitting down, Philip: Yes. Mr. N: And do the same as when you had that book and you put it on the shelf and then when you get up, that you could imagine something could be there like a little 'I' present, looking, observing, giving you knowledge. Tensions in yourself, nervousness, learning to speak slow, if you wish, or fast, also if you wish. Have a good look at yourself. It is on the road towards Work. It is not Work, but it will be helpful. Try to learn to understand yourself as you are, a little bit better.

Philip: Yes.

MR. NYLAND: But many more times during the day. All right?

Philip: All right, thank you.

MR. NYLAND: Maybe next week we can talk. All right, Robert?

Robert: Yes.

MR. NYLAND: It's a little more practical because now he has to do something during the whole day. All right?

Robert: Yes, thank you very much.

MR. NYLAND: Okay. You know, when you actually have Work-ed, that is, if you come here with perhaps a question, or even a statement, then you ~~want to~~ must speak.

Mr. N: Yes?

Pat: Mr. Nyland? / Pat Williams.

MR. NYLAND: Pat Williams? ~~yes.~~

Pat: Yes. Yes.

Mr. N.: Yes.

Pat: ~~Yes.~~ Last week you gave me a task, (a continuation from / a task from before) to try to make Work attempts in ordinary life ~~if you actually~~ (in connection with the five kinds of manifestations.

MR. NYLAND: Yes, if someone gave you that, was it Peter?

Pat: David.

MR. NYLAND: David, yes, (that's right,) this was at the end of the meeting, wasn't it? So, David, maybe you listen.

David: I'm listening.

MR. NYLAND: Good, you know what I mean.

Pat: ( )

MR. NYLAND: What did you say?

Pat: The first time that I've ~~have~~ been ~~in the way at this moment,~~ at movements, I observed in myself ~~if you~~ a peculiar kind of walk, ~~walk~~ taking very short steps, my feet spread far apart, and at the same time...

MR. NYLAND: Do you think it is important, David?

David: I think it's a problem already.

MR. NYLAND: Yes.

David: Because an extreme change in the way you are normally ~~and merely~~ immediately is peculiar to you and you have very much less of a chance of having anything impartial to that. Did you do it, did you do it much more simply?

Pat: ~~How~~ I was ~~it~~, excuse me, ~~how~~ I was n't ~~the~~ walking in that way and ~~then~~

trying to observe myself. I observe in myself what ~~should be~~ to me is an unusual ~~when I'm~~ form of walking.

MR. NYLAND: Yes, but David is right, he brings you back to the idea of even doing that kind of a task. He asks you were you walking and then for what reason, not to see how you walk, What is the purpose of the task?

Pat: Well, to try to make, to try to broaden attempts and Work on myself, as I understood it, by making attempts ~~to anticipate~~ with RESPECT To the manifestations in ordinary life, rather than ~~such~~ some specific exercise.

MR. NYLAND: Okay, David.

David: That's right, Pat, and with the idea that a manifestation you use is just, simply acts as a reminder, or something around which you then try to make ~~attempt at~~ an effort to Work. What we want to know is, could you at any time, when you use one of these manifestations, come to more understanding for yourself of what 'I' is in terms of an experience. Was there anything that could be impartial?

Pat: ~~This far~~ That's hard for me to say, ~~I say~~ that that what I observed was something I had never observed before; that's ~~is~~ what ~~shocked~~ struck me ~~now~~ about it. I can't say that I had any ~~courage~~ urge to understand something being present to me, very strongly. ~~You~~ It was just the experience of seeing something new.

David: ~~With~~ It is much more in the area of seeing something about yourself ordinarily, is that what you mean?

Pat: Well, I was walking across the room - just walking.

~~MR. NYLAND: Just walking.~~

David: You see, you have to be clear about it because if ~~you're in any way~~ your aim is for something else and what you are actually doing is noticing yourself maybe in a way you haven't before, but that is not impartial, that it is not 'I'; it is simply more noticing, or even an exciting way of seeing something about yourself; you have to be clear that it's ~~is~~ one or

the other. If it is either one or the other, the attempt to create "I" has a result or does not have a result.

MR. NYLAND: David, does he know why he should have an "I"? I mean, should make attempts, have an 'I' observe him? Why would we go through that rigamarole? Have you any idea of what is the function of that 'I', what it is supposed to do?

Pat: I think I do.

MR. NYLAND: Good, then tell it.

Pat: Something that can observe me, and, objectively, impartially.

MR. NYLAND: Look, but those are just words because what you said a little while ago was a kind of an observation process in which you noticed that you were walking slowly or haven't noticed such things before, and you could not call that impartial. Could you?

Pat: No, I don't think so.

MR. NYLAND: Well, you don't think so, are you sure, yes or no?

Pat: Well, since I can't be sure, I'll say no.

MR. NYLAND: Yes, you see, but then you don't know what you're after. If there is something that comes as a result of an observation and it is a description of the way you walk, that is not impartial, is it? or is it not?

Pat: No.

MR. NYLAND: No, we can agree on that?

Pat: Yes.

MR. NYLAND: All right, then what you have done has not led to anything that is useful. So the conclusion you must draw then is that you don't know or that what you used for observation was not an 'I'. Put it very simply, do you think that your ordinary mind is capable of being impartial to yourself?

Pat: No, I don't.

MR. NYLAND: All right, for that reason you have to have something that could become impartial, and if you haven't got it, you have to make it, don't you?

Pat: Yes.

MR. NYLAND: Have you made an attempt, as it were, to make such a thing that when you walk, it could be there also, observing you, and give you results of that objective kind?

Pat: Yes, when I make an attempt, I often say, to myself, a phrase to allow something...to allow something to take place. Just to allow something to be manifested. I think, I can't think of the phrase that I used right now, but I do think I understand it. I can't say that I had any success in this past week although I did notice something about myself in the ordinary way, I suppose.

MR. NYLAND: I think it's quite right that you notice things that are unusual but you also must know that it is not really what we want to get. Huh, David. Explain to him what is really the purpose of 'I'; he says objective fact, what does it mean?

David: I would say, Pat, that... that what I want when the Work attempt is pure is something that has nothing to do with me as the way, in a way that I am very familiar with myself, but something that exists apart from that and just simply registers. For me, when I say simply registers, the meaning is impartiality and separateness. And if it could happen, and the attempt was pure enough and honest enough and that is really what I wanted, and there was enough wish in me at that time to help make it come about, there will only be a registration of myself existing, maybe only just even a part of myself.

MR. NYLAND: Sometimes we explain it a little further by saying that that what comes to my notice as a fact of my existence I accept for whatever it is. And if I want to extend that further I say for whatever it is at

that moment. When I say 'for whatever it is', I introduce impartiality; when I say 'at that moment', I introduce simultaneity. Do you understand those terms?

Pat: I think so.

MR. NYLAND: Continue the way you are doing, using the different manifestations to remind you. But you have to come to a conclusion that then you make an attempt to create something that exists for the purpose of observing you or giving you knowledge about yourself. Can you think about that, what it means?

Pat: All right.

MR. NYLAND: I hope you can, because if you don't, you keep on using your ordinary mind and it is not very-very sucessful that way and to some extent even, it is quite useless. What do you do, Pat, during the day?

Pat: Write.

MR. NYLAND: You write?

Pat: Yes.

MR. NYLAND: Could you get up every hour and walk around your desk?

Pat: Yes.

MR. NYLAND: Or every half hour, yes? can you walk around the desk?

Pat: Yes.

MR. NYLAND: Can you do that, and then as you walk, can you ~~think~~ then as we sometimes say, can come to yourself in the sense now that we mean it, that something is aware, this little 'I' is aware of you walking, but just walking, moving, no more, no description, can you try that?

Pat: Yes.

MR. NYLAND: All right, try it. Do it for one ~~day~~ day, the next day don't, but the third day again. All right?

Pat: All right, thank you.

MR. NYLAND: O.k. All right, David, ~~we must do something that is useful~~

DAVID: YES, MR. NYLAND.

MR. NYLAND: WE MUST DO Something that IS useful FOR HIM.

~~Question.~~ * You have ~~There are~~ other questions? We didn't have such time ~~left~~ SILENCE last week, did we?

John: Mr. Nyland?

MR. NULAND: Yes, who is it?

John: John Coleman. I didn't intend ~~and~~ to have a question ~~for~~ but I ~~might~~ 'd like to make a statement. I feel that I ~~xxx~~ can continue to make attempts the way I ~~have~~ been doing. I have not had an experience of the little 'I' observing me, but I feel that if my attempts are honest and I continue to put myself in a position, perhaps to create a soil for little 'I' to come to, then sometimes, it will happen. This is how I feel now, I feel I can continue to do as ~~I can do it~~ I've been doing.

MR. NYLAND: Yes, Mike, do you agree with that?

Mike: Well, not unless I know what he is doing.

MR. NYLAND: No! No! No! No! He said what he was doing. He said what he was doing, and can we agree with him that he should continue what he is doing?

Mike: It wasn't clear enough for me, maybe...

MR. NYLAND: Ah! You ~~can~~ ~~feel~~ ~~it~~. DIDN'T HEAR IT. He said there was no little 'I' but he did make attempts.

Mike: Yes, that I know.

MR. NYLAND: And now he asks, should he continue because he has a belief that there will be a little 'I' later?

Mike: With that I can agree, yes. I think so.

MR. NYLAND: ~~I think so.~~ I would continue, John.

John: I have one little thing then, maybe I ~~left~~ 'd like to ask, and that is that if you can, could you—I think I understand although I never really heard it defined- simultaneity.

MR. NYLDNA: Oh! Now we have to go back to the nucleus. It is one of

the requirements for the little 'I' to possess. And it's That is really very simple. Who will answer?

Mike: I will try, I can't guarantee the words...

MR. NYLAND: Good; try, Mike.

Mike: When we're talking about simultaneity, or in relation to an observation of that which is in the moment, WHAT which I'm dealing with as objective impression is something which is exactly, it's registered at the moment that it takes place and for me, it's easier to clarify in terms of what is not simultaneous as subjective life which is always that, what I perceive and what takes place in my mind as recognition is never at the moment, there is always...

MR. NYLAND: Could you agree with that John, do you hear what Mike says?

John: Yes.

MR. NYLAND: Does it strike a note in you?

John: Yes, I would say that I'm concerned always with either the past or the future, and never with the moment.

MR. NYLAND: That is right, so then Mike's answer is correct for you, isn't it?

John: Yes, so far, it could be complete too unless he wants to add some more...

MR. NYLAND: No! No! I think that is sufficient because if you understand now simultaneity or sometimes instantaneousness, or Mike used the word 'moment', that it takes place at the moment, and is at that moment registered, don't you think it is sufficient?

John: Yes.

MR. NYLAND: It illustrates that something else is needed because your mind, as it is now, is not interested in the present, all right?

John: Yes. Mr. Nyland: Good. Yes.

Ross: Mr. Nyland, Ross.

MR. NYLAND: How it seems to be there are the same people all the time, not that I object to it, ~~though~~ Ross, don't think that, ~~People have statements~~ HE SPOKE LAST WEEKAND the other and David? All right, Ross, go ~~with it~~ ahead.

Ross: This week has been very good after, after what I thought was an experience a few weeks ago of a moment. And in my attempts this week, it seems as though there was something very similar of a type of registration that was not, I would say, not a moment all the time, but something very, very similar to it, and I don't quite understand how a little 'I' - if it is a little 'I' registering, seems ~~register in the same~~, like it's something else that registers, how it could function in different degrees.

MR. NYLAND: Who can explain that? Is everybody of the nucleus here?

Peter: Mr. Nyland?

MR. NYLAND: Yes.

Peter: There is quite a few things that you said that I'm not clear about all of them. As far as ~~just like~~ different degrees, ~~now~~, I believe it's always that way, that there can be a very small amount of energy available to that which can observe me, or there can be a much greater amount. That is always the case, I don't think it's ever quite the same in any 2 moments ~~a simpler form to think, I was~~ But I was wondering what you meant when you talked about a moment. What do you think it is?

Ross: Well, last week I described what I felt ~~thought~~ was an experience of a moment. And these experiences that I've had this week, there is some ~~similar~~ similarity, I don't want to, you know I hear constantly not to ...

Peter: Describe one experience thoroughly.

Ross: Okay. ~~Okay.~~ Today as I was walking down the stairs I was, I had the ~~have~~ wish and I was trying to have little 'I' observe me and I just walked, and there was no thoughts, and no, as I can remember, no feelings, and there was a type of registration of me walking down the stairs, that was not as ... not the same as a moment that I experienced...

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Peter: Not the same as an other moment.

Ross: Yes, right, right, the one that I described last week, but it had some similarity...

Peter: I think that's the way it is. I think there is always a different degree of intensity. I don't think it's necessary to compare what I'm doing now with something that happened in the past. The effort that he made sounds, as far as ~~you want, all right!~~ it went, it sounds all right to me.

Ross: I should not try, I heard it said not to try to work for that kind of result and I think I understand why, so I should ~~just~~ dis- continue with that. Peter: I think that's right.

Peter: If you work for a certain kind of result, you have a ~~few~~ pre-conception which gets in the way of actually making an effort at that moment.

Ross: Okay, that 's good.

Peter: There is probably more ...

MR. NYLAND: I feel inclined, Peter, to elucidate a little more, because if this as an experience and although you are satisfied that you understand that, do you realize what takes place? When a little 'I' is created, it is very small. So it cannot really function in any kind of an absolute sense. So it cannot have even then the attribute of knowing what is a moment. The second ~~reason~~ reason is that when it is there and it exists for a very short time, many times that what has been set into motion is taken over by my ordinary mind. And the third reason is, when it is created, even if there is a wish on my part to create it as pure as I can, I am not quite sure that in that particular desire a little bit of my mind also starts to function and makes the existence of the little 'I' impure. Now all of that means that when the little 'I' is in that kind of a state and far from ~~his~~ its own development of being hundred per cent little 'I', or when it is hundred per cent even big 'I' and full grown, ~~that it~~ and you must make

allowances for that. When one works, one works to the extent that one is capable of Working at that momentof one's own existence, and it depends completely on the level in which I happen to be; that determines the sincerity of my wish. But it also will include my wish which sometimes is still in my mind wanting to Work in that what I send as energy for the purpose of the creation, ~~is~~ Mish may not be entirely as much as ~~I~~ I hope I could give. And in general, that that what is then observing is not as yet sufficiently acquainted with the process of recording. So I told Peter it is quite right to continue, you see, but when you know the reason why you cannot expect every time a moment to be exact right at that moment constantly or even as a moment continue to exist, ~~but it~~ One is quite ~~the~~ far removed from that.

Ross: Yes, I see.

MR. NYLAND: You see? ~~this?~~

Ross: ~~Yes.~~ I see.

MR. NYLAND: All right. All right, Peter!

Peter: Yes.

MR. NYLAND: It is a little perspective in it, you know; that is for family (?) ____ Yah ____, other questions. Yes, oh' Now there are two up at the same time, sinultaneously we call that. Yes.

William: My name is William ____ Duncan ____ and, in my reading of ALL AND EVERYTHING, one of the phrases that confuses me is the phrase `organic shame', and I wondered what it meant?

MR. NYLAND: Oh! My, that ~~means going~~ may go in to morality. Who ~~can~~ could explain that? Nucleus! Nucleus! Nucleus! It is not an easy question to explain and it can only really be explained when one knows the experience. Who could tell in a certain way to help him?

_____: Mr. Nyland?

MR. NYLAND: Yes.

_____: I only have, only thing I could say is that that particular phrase and many others like it when I read evoke a certain response in me...

MR. NYLAND: Can you hear it in the back?

The back: No!

MR. NYLAND: A little louder.

_____: ...create a certain response in me which effects an understanding based on what I've read and I personally can't isolate such phrases from the book and try to explain it separately. I think the context in which that phrase appears gives me a large amount of material for a complete understanding, so I would personally not want to explain it that way.

MR. NYLAND: Yes, as a separate - do we understand that?

_____: Yes.

MR. NYLAND: That it's difficult to explain; also it would become clearer I think later on, in most cases when there is something like it and you remember then the words and you say to yourself: oh! perhaps it is that. But also that question, when it does exist and when it is perhaps taken out of context, has very little meaning then and only a little theoretical for yourself. And I think it is also necessary for yourself to try to think about it. What is shame for oneself? It is something that happens that you don't approve of, and you really don't want to admit it or see it and you become ashamed. Now what is organic? Organic in this sense is that what is not laid on from the outside as acquired; organic is that what is me in essence and belongs to my organic life which is my life as it has been originally born or conceived and has grown up, and in which then there was a possibility, which gradually disappeared, of a conscience. So that organic means it comes from a certain place within myself about

which there is no really disputing it, but becomes absolutely correct for me to say it is that because it is organic and it is not acquired because of ordinary morality. You understand now?

William: Yes, sir.

MR. NYLAND: All right. Yes.

Richard: Mr. Nyland? Richard Mandel.

MR. NYLAND: Yes. Oh, we had a conversation last time.

Richard: Right, I thought a lot about what you said last week...

MR. NYLAND: Yes.

Richard: ...and I guess I want to make a statement about how I Worked or how I changed my Work attempts because of that, and it follows from Ross' question a few minutes ago, because from what you said to me last week I decided that I took from what you said and I thought that it was right: that I was not always Working when I thought that I had been Working; that I was in fact identified with my body and that my ordinary mind was observing myself when I actually thought that I was making a real Work attempt. What I decided to do about that was to not try to Work so much, that is, to only Work in really simple situations, but at other times during the day when I remembered myself, when for some reason my associations stopped and I thought about Work, that I was just notice...try to notice myself, just become more familiar with myself and aware, or rather familiar, not really an awarenesss, but what happened it seemed many times was what Ross was describing that, even though I said that I was not just trying to notice myself, it would seem that some kind of registration would take place which was not my ordinary mind and not, not just noticing. And yet, today, I really made an attempt, I set set aside today for Work, I didn't have to go to my ordinary work and so, almost all the day I did something connected with Work: I either read from ALL AND EVERYTHING or I listened to a tape of yours and then I went for a long walk....

MR. NYLAND: And Was that also connected with Work?

Richard: The Work, the walk?

MR. NYLAND: Yes.

Richard: Yes, it was completely just to attempt to Work on myself as much as I could during the walk, and it was different from the kinds of ~~[illegible]~~ registrations that I ~~[illegible]~~ had had during the week, and I can only attribute that, I guess, to the fact that, as Peter just explained, my wish was so much stronger today and circumstances were so much better for it that I got a purer experience rather than the times during the week when I was, for example, driving the car, it ~~was~~ would just coming to me, that the idea of Working and ~~then~~ yet I realized that it wasn't a good time to make an attempt, and yet some kind of registration took place. Can you make anything...

MR. NYLAND: Yes, I understand it. Mike, you answered last week, didn't you?

Mike: Yes, I did.

MR. NYLAND: Good, maybe you want to, you can say _____ Did you say he ~~[illegible]~~ referred to Ross, huh?

Mike: Yes.

MR. NYLAND: You remember that we talked about the question of impurity. ~~[illegible]~~

Mike: I wanted to ask Richard first ~~that~~ if there was, as a result of what you're talking about now, if there is something that is quite definitely clear for you in a way that has never been?

Richard: Well, it is just that before the question tonight that was just answered, I was prepared to just put down anything less than what would, may be, be called a formal Work attempt ~~[illegible]~~ where I had the intention of actually ~~[illegible]~~ setting aside a period of time ~~when~~ and actually...

~~Mike~~

Mike: What kind of a Work attempt were you talking about on your walk?

Richard: That was what I would call, you know, where I'd set aside a period of time where (~~there~~ I was going to ~~be~~ do nothing else but Work.

Mike: That's the period of time though, I mean in the actual attempt; what kind of an attempt, because you referred to last week, and now there is a change in what you understand as Work and ~~what~~ what then as a result -- this I'm asking you-- is your impression that what you experienced or what you found out is more valid, is it something that can be really clear for you?

Richard: Well, I realized from last week that if I was describing a condition of my body, I was obviously not Working as was pointed out to me, ← Mike: yes. but I didn't make any change in the way I Work, I thought I had a fairly good understanding of that.

Mike: Well, let me put it this way, at a certain point or at several points during your walk, when you would make an effort to observe yourself as you ~~are~~ walked, impartially, is this the kind of a thing that actually took place?

Richard: Yes, I think today was my most successful Work attempt, I can say that.

Mike: Maybe I'm barking up the wrong tree because I'm still trying to place it in relation to last week in which there was some confusion about that.

Richard: About?

Mike: About the clarity of what it is non-identification, a registration of myself as I am.

Richard: No, I think I'm clear about that, Michael; what I was... I think last week what happened was that I, I didn't ~~x~~ really communicate my question correctly, I wasn't asking ~~about~~ what I wanted and so the response went to the question that I asked and I think I understood that.

Mike: But now you're bringing up something else.

Richard: No, I'm not! I'm just bringing... I ~~thought I~~ kind of was making a statement, I guess, to the point that Ross put ~~out~~ up about degree of energy and the way

~~the way,~~ the ~~wish~~ wish, I guess, has been effective, and what ~~of~~ if any benefit does one get from those kind of inadvertant Work attempts which happen when you seem to want to be noticing yourself and ~~got~~ yet some kind of registration seems to take place.

Mike: What would be your statement about it now?

Richard: Well, it seems to me that, that when it happened, for example, when I was driving, which I know is really not a good time to Work, that I ~~would~~ would just let it pass and I, if a moment ~~of~~ or what I thought to be one took place, I would just let it pass and then ~~going~~ go on noticing myself with my ordinary mind becoming more familiar with how I was at the time...

MR. NYLAND: Now, Mike, do you think that is right or not?

Mike: I'm missing something somewhere, I mean I can't really...

MR. NYLAND: Again, he said he was noticing, is it useful for Work or not?

Richard: Are you asking me?

MR. NYLAND: No, I asked in-between! See, Mike, in a case like this I would say: yes, continue, as long as ~~you~~ you know it is not Work. Is that clear, Richard?

Richard: ~~Yes~~ Yes, it is.

MR. NYLAND: All right, because you see, you have to be very careful that whenever you start to talk about impurity of 'I', that you might put some water in the wine and dilute it, and then accept that kind of an attempt as if you cannot help it. You can at any one time, when you honestly and sincerely wish, you can have a definite attempt that yields an awareness which is at one moment hundred per cent; and that the aim is constantly to look for that with all of your being. So that I don't take impurity as 'No' for an answer. I don't allow even the not-growing-upness of little 'I' to exist too long when I don't wish it, I want it already to be full-

grown although I do know that I expect the impossible and make that attempt just to ~~think~~ see. You understand that?

Richard: Yes.

MR. NYLAND: Because otherwise, I am afraid you will be satisfied by what Gurdjieff would call ersatz, and it is a terrible thing, because we apply it constantly in ordinary life and we do it, it works out just as well; it is devilish in its nature, and it is quite contrary to an absolute value as Truth. Whenever one makes an attempt, you must make it in such a way that you cannot possibly improve on it, that all of you is interested in reaching as high a result as can be achieved at that time. Then it can become acceptable to you as an attempt, but again I say, don't dilute it with all kind of thoughts of your mind. All right?

Richard: Yes, thank you.

MR. NYLAND: Okay, Richard. Yes, who else? Come children, what's the matter with you? Come on! Ask!

Louise C.: Mr. Nyland?

MR. NYLAND: Yes.

_____: Louise Cardone.

MR. NYLAND: Yes.

Louise: I'm a newcomer to the group, and I had an accident. Last Sunday, I fell down ~~from the~~ some stairs and as I was falling, it was like somebody seeing me, I wasn't feeling anything, is that sort of a shock?

MR. NYLAND: I think it can be a shock, at least temporarily, some of the functioning of yourself doesn't take place. But I would not compare it to what we try to make. It just happened, and it is quite possible that at that moment, certain things like a shock taking place in you in which then the functioning stops.

Louie: But what I wanted to find out is, is that the idea of [illegible] of observing oneself?

MR. NYLAND: If, at the moment when you had the shock, there was something that makes you be aware of yourself as you then were, that kind of an experience is useful because it might give you a taste of what is meant by a conscious state. But I doubt it very much, I doubt it very much that there was something else. I'm not excluding it, because a shock sometimes can have that as also being present. A shock many times reduces your possibilities of perception, and that is not what we want. You understand that?

Louise: Yes.

MR. NYLAND: Perhaps you will understand it better when you make attempt, really trying, and not be dependent on the accident. Leave the accident as an experience; if you happen to think about it, associate with it the thought that perhaps you could Work, or rather that you might make an attempt, to see what it is for yourself at that moment when you happen to think about it; if then there could be something created for yourself to be present with you. All right? Yes, what I said a little while ago, you see, here I sit; look, what, what, what is happening? Where are your questions? Where is your aliveness? What is your interest? I would almost say, what are you doing here? You just cannot sit, you have to do something. There has to be something, you call it aliveness, to overcome your, your difficulty. Yes, Yes, go ahead, ask.

—: Yes, Mr. Nyland. Mr. N: Fred Curchak: Of course, it wasn't so formulated up to this moment, but earlier in the meeting, how I have been during the week came back to me from sitting and considering the place of Work in my life now, and, I experienced a very definite state of shame, a very definite remorse for the one for a realization of how my behavior is...

MR. NYLAND: That is right; that is right, leave it at that. It's quite right, let that simply be. Take it as something that you experienced, and afterwards, you will think about it and you will then remember the particular state which you are now in. You say, I really didn't want that to happen; when

you will make an attempt. You will see, ~~that's~~ it's very good, that is all right. # Come, others, who? Is it so difficult, yes, so difficult to formulate certain things about your experience? If you have an experience of that kind maybe I, I am at fault in limiting it ~~and~~ that I, I want really like results of Work, but whatever ~~the~~ a feeble result is or the feeble understanding ~~of~~ of Work, you will never learn it unless you get clear and then maybe become encouraged. That is why I think you can see what is it you have in mind.

Ruth: After last week, I decided that I would Work really hard this week so I did, but I have questions because ~~I think that~~ there are things ~~could be~~ that seem to be words, and during this meeting I thought, I had thought that I had no result, and then listening to this meeting, I thought that perhaps I wasn't entirely without results and the last time I spoke, Peter said to me don't think so, Ruth!' but I find myself all the time thinking about the meanings of the words: coming to myself, being present to myself, having something present to me, sensing myself, noticing myself, and ...

MR. NYLAND: ~~It's~~ That's the whole vocabulary, isn't it?

Ruth: And in all of that, I ~~have~~ 've always had as an idea of little 'I' something that was apart from myself somehow looking down on me .

MR. NYLAND: Why looking down?

Ruth: That's how it has been in my mind until this meeting.

MR. NYLAND: Was it above you?

Ruth: Yes.

MR. NYLAND: Could you describe that little 'I'?

Ruth: No.

MR. NYLAND : Can you imagine what it might be, particularly when it is looking down on you?

Ruth: No.

MR. NYLAND: Why not?

Ruth: I don't know.

MR. NYLAND: What could, would be the little 'I', if you happen to think about it, even that it might exist above you?

Ruth: So that I wouldn't have to just be here.

MR. NYLAND: That is right, you wish to go to the little 'I', don't you?

Ruth: Yes.

MR. NYLAND: That is right. Now if that is a thought, or is it a feeling?

Ruth: More a feeling than a thought. ~~I see (it) like as a feeling thought.~~

MR. NYLAND: Yes, quite right. And what Peter really meant is don't think too much; if you can translate your thoughts into feelings, it will help you.

Ruth: My feelings are my wish.

MR. NYLAND: Yes, that's right, emotional content of you.

Ruth: But when I make a Work attempt, it's my mind that has to register—

MR. NYLAND: That is the way we sometimes talk in order to clarify what is the meaning. But many times when one knows the clarification, one lives by one's feelings and tries to introduce then exactly like a little 'I', exactly as if looking down to that which then one wishes to aspire, that again is that wish for wanting to grow up and go in that direction. And at that time, when a little child wishes to grow up, you don't ask him to explain it. He will say: 'I want to grow up!' And you say ?, ?, like father. But you don't ask him to explain his particular state. This is what Peter means, do not analyze, go by your feelings to the extent that you understand as if something could be there with you, which is of a higher quality and you strive towards it. At the same time, that what is nearer to you and above is interested in what you are. So there is a certain kind of scrutiny, almost I would say that what is above you is interested to see what are you, and it gives you then an idea

of looking at yourself and saying: 'Yes, what am I?' Sometimes it is as if that question is asked as coming from above. Sometimes you say to yourself, what am I doing here on this Earth? And to what extent do I want to continue to live like this or perhaps should I strive towards something so that I could not and I need not be on this Earth. But you see, keep the formulations to very simple language, and then I say go by your feelings and that is as if when you walk, there is a feeling with you that notices you, walking, and that then gradually becomes purer about your walking and accepting yourself as you walk. #It doesn't matter very much what we call this little 'I'. It is sometimes a little intellectual on one side, the other side is an emotional state. The interest that one has is one's life, the way one is, as you breathe, and then what you want to find out about yourself as you are at that time, and not to make any mistake that you consider certain things of yourself not for what they are, but what you think or what you feel they are. To try to eliminate in that kind of observation, or that kind of noticing, hypocrisy, dishonesty. All right?

Ruth: Thank you.

MR. NYLAND: Okay.

Irving: Mr. Nyland?

MR. NYLAND: Yes.

Irving: Irving.

MR. NYLAND: Who?

Irving: Irving.

MR. NYLAND: Yes.

Irving: Most of the time, when I make an attempt, and something becomes aware of my existence, a thought interrupts it or I realize that I am back in my ordinary self and I accept that, and I might try again...but some-

thing...

MR. NYLAND: Wait, we don't use the word accept in that sense. We use it in a different way. Of course you can accept yourself as you are; we do that hundreds of times. Sometimes you even say, I can't help it. But that's not what we mean.

Irving: I think I understand that.

MR. NYLAND: Yes, good, all right.

Irving: ~~What~~ But what I ~~am~~ was getting ~~through is~~ to was, many times when I make an attempt, if I describe it this way, it might make more sense, it feels as if I open up to something and I start to disappear almost, I get a twinge in my solar plexus that indicates to me I'm afraid, I don't know of what, it's not like I become identified with anything or there is even a thought that destroys the attempt, but I want to grab back...I, I don't understand it.

MR. NYLAND: Robert, what do you think?

Irving: Excuse me, Mr. Nyland?

MR. NYLAND: ~~I am~~ Well, I'm asking Robert for his thought.

Robert: Yes. The experience is not mine, I ~~am~~ 'm not sure, you see I am very much ~~in~~ at a ~~lost~~ loss because this question of something becoming open to something else and ~~then~~ suddenly closed again...

MR. NYLAND: Yes, but you know what closed it.

Robert: I don't understand that.

MR. NYLAND: Oh! What closed it was the thought, all of a sudden a thought appeared, then he tries to reach back to see if he could not recover it. And that, Irving, is the wrong thing; you will not recover it. At the moment when your thought has appeared there is so little energy for the continu~~a~~ation ~~tion~~ of any kind of an 'I' that you should start over again. But if you have any particular hallucination of certain things that you perhaps, you

don't exist, bring yourself back to Earth, I say many times, pinch yourself. Attempts that you should make have to be many, and as soon as they run dry or run amock, as soon as they run in the wrong direction, stop them, but start over again! Each moment is quite the same as another moment, and each moment can take place as perhaps in that moment giving you a reminder through the wish to Work, and you can make an attempt at such a time, but maybe it lasts only that one moment. You understand that?

Irving: Yes.

MR. NYLAND: Time and time again you must make attempts. If you take an hour in a day and you say I will make an attempt each minute, and you have a watch in your hand and you can afford to take that time off; each minute I will make an honest attempt. I also honestly will stop when I have a thought that interferes. When that attempt is made, your body ought to be active. Not very much is necessary, but it has to be somehow or other in motion. If an hour is too long, try half an hour. It is a concentration for a certain length of time in which you become much more familiar with yourself and how often you actually have the thought, because many times you exaggerate also and it is not really a thought, it is a lack of desire. It comes through the same thing but you don't have to attribute it to your mind. It is really a question of your wish, regardless of whatever happens outside, whatever perceptions you may receive. There should be within you that desire, I say, every minute one desire, but honest. Could you try that?

Irving: Yes, I can.

MR. NYLAND: All right. It sometimes is difficult, Robert, when there is an experience that is not experienced by oneself, and I don't think there is any objection to simply saying: 'I'm sorry, I do not know.' I think it's quite right. So what other things still can you bring up? Yes.

Jean: Jean Eng.

MR. NYLAND: Who?

Jean E : Jean Eng .

MR. NYLAND: Yes, ~~Jean~~

Jean E.: It became clear to me last week ~~what~~ that my life and the way I ~~am~~ 'm living it is not truly the way that this life could be lived, but I don't see it ~~and~~ when I can't feel it; and so I went around ...

MR. NYLAND: What is it you cannot feel?

Jean E.: I can't feel the aliveness of it, the simplicity of it; it's lost on me most of the time.

MR. NYLAND: Oh! But are you ~~all~~ always so complicated the whole day long?

Jean : That's ~~what~~ what I'm telling you next but ~~that~~ I, I go and I get these things in my mind and I think - well, first it was I was open, and then it was I wasn't serious and not - then it's - and now I would just like to know something that I could ~~choose and~~ do that I could ~~would~~ be very simple, and that I could ~~can~~ continue doing it the ~~whole~~ whole day.

MR. NYLAND: Can you find a simple thing that you enjoy doing?

Jean E.: I think ~~a~~ of simple things that I do, I think ~~that is~~ they're such boring and monotonous, I can't think of a simple thing.

MR. NYLAND: Nothing enjoyable?

Jean : What is a simple thing to do?

MR. NYLAND: When your hands are dirty, do you love to clean them?

Jean~~ette~~: ~~Yes~~ Yah, I like to watch the dirt dripping off ~~the~~ of me.

MR. NYLAND: Then, dirty them first, and then clean them...oh boy! Can you? [Laughter]

Jean E.: Yes.

MR. NYLAND: ~~It's so used, and~~ Introducing this is only ~~really~~ a little silly example, but there are many things really, and you stand in front of a window and it's a beautiful sky, with clouds, or rain, or snow; when you look at your child; something can go through you, particularly when you take a deep breath.

Even sometimes you stretch out your arm and you say, How lovely! I exist! Can you say that? Can you say, Thank God in a certain way so that it starts to vibrate within your chest and becomes part of you; honestly in that sense being grateful, it will give you joy. When it's still cold weather and go outside and you take two or three deep breaths, that your body starts to tingle. You know what I mean?

Jean F.: Yes.

MR. NYLAND: That is very good. You come back into the room, you will be able to really observe yourself, really be aware, you will see. It will bring it back, Jean; the desire for life is there, it is only a little covered up and as you say, it is a little monotonous sometimes. But introduce a few unusual things that the idea that something in you ought to wake up and if that really as a wish is there, that something will be awake, because you wish it. All right!

Jean F: Right.

MR. NYLAND: Good, Jean. So, maybe we are almost at the end. Bill...

Bill: A few more minutes.

MR. NYLAND: Yes, how will we end it? What I said in the beginning, with what will you go home and, don't forget, if you go home with something, you must come back next week also with something that you have attempted. If it's your life that is at stake which sometimes becomes quite serious, what would you do to save it, particularly if your ordinary life is not in every respect what you, what you would hope it to be and there is something lacking, or there is a disturbance, or you're not entirely in equilibrium and you get nervous. See if you can at such a time relax and be very simple about such attempts, to accept yourself as you then are, and keep on, whatever it is, it will disappear when the intention is ~~that you~~

~~xxx~~ that you want to accept yourself as you are. Try to see it that way, because ~~it~~ life need not be so complicated. Your mind makes it, because ~~you, in~~ human mind, keeps on thinking and finding words, and as long as it is finding words, it is not interested in your growth. The mind is only interested then in churning around in your head. The growth would be as if there is a thought and it is, as I say, churning around in large circles or small circles. That because of something that you wish, it flies off tangentially. That could be the creation for you of that what could take place, as it were, out of your mind. See if you can understand your, perhaps your physiology, the way you are ~~even~~ as an ordinary human being like all of us. And that at times you want to have something quite exceptional. Try to think of that what flies off, goes to heaven, and reports to you, about you, ultimately to you about your state. Maybe from that you could derive a motivation for a wish really to live, and really to understand life as well as you can. Come back next week with little questions, big ones, statements, but in any event, come back with sincerity, seriousness, for your inner life and for your desire to grow up. I wish you a good week.

Good night, everybody.

Transcribed: Yvon Langelier

1st Type: Jessica and Sandra

1st Proof: Joanne Manza
2nd Proof:
3rd Proof:

Final Type: